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JACK STEERS.

"Well, it is all up! regularly up with me now, and no mistake!"

Such was the desponding exclamation of a man who had flung himself on a heap of granite blocks, which lay piled up for the use of the paviers, in one of the thoroughfares at the east end of the metropolis. He sat with his arms resting on his knees, and his face buried in his hands—his very attitude giving a fearful impressiveness to the hopeless language he had uttered.

"Come, move on, my good fellow!" said one of the officers of the K division, who then stood waiting for his order to be obeyed.

"Now, my hearty, move on at once; you mustn't sit here, you know," repeated the policeman, giving more authority to his tone, yet avoiding harshness in his manner; "why don't you go home?"

"It's all up with me—I'm done for now!" muttered the man, without even raising his head from his hands.

"Well, Well!" returned the officer, "if you are in trouble, I am sorry for you; but you can't sit here all night. Who are you? what's your name? where do you live?"

"Who am I? I'm a wretch that the world casts off! My name is Steers—Jack Steers. And where do I live? I don't ask me, don't talk about my home. Oh!" he added, with a groan, "I'm not quite a brute yet; I can't bear it."

"It is no use talking," said the officer; "if you don't move on I must take you in charge."

"No matter! It's all up with me," replied Steers; "take me to the station-house, or perhaps I shall find a colder and drier lodging before daylight."

After this intimation of self-destruction, the constable at once took the man to the station-house, and then resumed his beat.

Accustomed as he was to spectacles of suffering and degradation, the sitting magistrate at the police-court the en-

ding day, could not but be struck with the appearance of the man who was brought before him. His garb differed not from that of many who are every day brought up by the police—dirty, torn, and threadbare; but there was such a deep stamp of wretchedness on his countenance, such a settled look of hopelessness, that it was almost impossible to look at him without commiseration. Perhaps it was this cast of melancholy which alone prevented him from looking ferocious, for the appointments of thick bushy hair, full dark whiskers, and a beard of several days' growth, combining with an unwashed skin, would have fixed on him an appearance of unusual repulsiveness.

"John Steers," said the magistrate, after the case had been entered into, and the evidence of the policeman taken, "what have you to say to this charge? it is an awful thing to contemplate such a deed—what led you to it?"

"Drink, your worship—drink; nothing else but drink! I am a working-goldsmith; I have earned my three pounds a week; but I feel it's all up with me, or I wouldn't expose myself. I have lost my character and my work, reduced my wife and children to beggary; yet I did love my family notwithstanding—I couldn't see them starve! and"—here he faltered, but proceeded—"I did something to relieve the hunger which my own drunkenness had caused. For that, your worship, I suffered two months' imprisonment; and now they know I am a jail-bird, I cannot earn a penny. 'Tis four days since I came out; I have gone all round the trade, and could not get a job, and when I left home yesterday morning, my three little ones were crying for food. How could I go back, your worship, to a starving family, when it was all my fault?"

"Even if you were to get work," said the magistrate, "it is probable your intemperate habits would again reduce you to this condition."

"I am afraid it would," was the answer.

"If I let you go now," continued his worship, "how do I know you will not commit self-destruction? I have already sent an officer to see if your family are in the state described. Will you promise me to return to them, if the poor-box supplies their immediate wants?"

His countenance slightly relaxed, and he paused in his reply; but the tokens of despair again shaded it, and he seemed about to repeat, "It's all up," when a man who had stood among the crowd beyond the barrier, but had worked his way as near to the prisoner as possible, leaned forward and whispered, "Cheer up, John!"

He turned and caught sight of the speaker, and the sentence of hopelessness died on his lips; then turning to the magistrate, he said, "Yes, your worship, I will."

A gentleman in the court here handed ten shillings to the bench, with a request that if the officer who had been sent should find the distress existing which had been stated, it might be added to the amount given from the poor-box.

Steers was then discharged.

"Well, Jack, what do you mean to do now?" said the man just mentioned, and who had joined him as he left the court; "I know you are in a fix, but don't give up so. It's a long lane that's got no turning."

"I don't know," was the reply; "can you advise me, Sam? I fear it's all up."

"Well, I advise you for the present to go home. Your wife will have the money from the Court to get victuals to-day, and I will call for you this evening at seven. Here's twopence to get shaved."

Steers thanked his companion, and for fear the temptation to turn his twopence into a pint of beer should be too great, he made haste to the first barber's pole which came in sight.

At seven o'clock Samuel Edwards made his appearance in the garret, where Steers and his family were domiciled. They had worked together about three years before, but there had been no subsequent intercourse between them, and it was by mere chance that the former happened to be at the police-court that morning; but Steers knew him to be a steady, thoughtful, religious man, and that had worked the momentary change, when he whispered to him before the magistrate.

"John," said he, "you asked my advice this morning as to what you had better do; now, I want you to go with me to-night, and then I'll tell you what I think the best way to act."

The other complied at once, and Edwards led his companion, after a walk of about a mile, to a school-room, in which were assembled about two hundred people. Steers started back, saying, "Why, Sam, you forget my old clothes!" "Never mind your old clothes, my boy," he replied; "you'll find out here how to get new ones—only have patience."

Steers hardly knew what to make of it, but while wondering what could be the object of the meeting, a respectable man got up and said, "My fellow-working friends"—nay, that's gammon, thought Steers, working men don't dress like that. The speaker proceeded—"What I am, I owe, under God, to Teetotalism. Once, though I bore the form of a man, I was almost as degraded as the beasts; for the simple reason that I was a drunkard. I do not refer to my past condition to glory in my shame, but I tell you what I have been, in order to induce some poor wretch who has been ground to the earth by intemperance, to adopt for his rescue the same glorious principle which has blessed me." Steers listened with almost breathless attention as the speaker enlarged on the sufferings inflicted on the victims of strong drink, and the keen endurance of their wives and offspring. They were truths which came home to him, and found a witness in his own breast. The earnest and impassioned manner of the speaker convinced him he was sincere, and his homely style satisfied him that, notwithstanding his appearance, he was a working man. So eager was he to gather every sentence which fell from the man's lips, that he felt almost annoyed at the occasional expressions of applause with which the audience greeted his remarks; but when he resumed his seat, there was not one who joined in the plaudits with more zest than the ragged subject of our narrative.

Other speakers followed, after which the Chairman said—"My friends, pursuing the train which my brethren have adopted this evening, I address myself to the votaries of strong drinks. I cannot read the character of my hearers, but perhaps there are some here who have had their cup of misery filled to the very brim by intemperance, and have drunk it to the very dregs. If so, we stand forward their friends; and, by the blessing of God, their deliverers too. Hear us, ye besotted slaves of Intoxication, whom drink has bound to its chariot wheels, and whom it is hurrying headlong to ruin! we say, come with us, and we will do you good, adopt our principle, sign our pledge, touch not, taste not, handle not, the cause of your former wretchedness; and, like the bird escaped from the snare, or the prey of the terrible delivered, you will rejoice in a new found liberty."

"Now, John," said his companion, "I was going to give

you my advice. Here it is. Sign the teetotal pledge at once!"

"John Steers," observed the secretary, "aged thirty-seven, that is right, but we want your address if you please!"

"My address, sir!—ah! I lodged in the station-house last night, and had almost made up my mind to lodge in the City Canal. If I had, sir, it would have been drink made me a self-murderer. I'll give you my address another time."

Some months after the events alluded to, a well-dressed man and woman, with three children, waited on the secretary at the close of a meeting.

"If you refer to your pledge-book, sir," said the man, "you will find my name entered, about half a year ago, John Steers."

"Yes, Mr. Steers; I see it here, though I find I have not your address."

"I know it, sir; when my name was entered there, I was a wretched penniless drunkard. The only home we had was a miserable unfurnished garret, in one of the poorest and dirtiest neighbourhoods in London. I had no character, or a character that was worse to me than none at all, and I was driven almost to desperation. Since then, I have struggled with difficulties as a man in the situation I then was must do; but I feel thankful they are overcome, and you will now please to insert my place of abode; not a miserable garret, which I was ashamed of, but a decent little four-roomed house, just out of the smoke of London."

"Sir," said the woman, "if I ever had reason to be grateful for any thing, it is for Teetotalism; and to nobody on earth do I owe a greater obligation than to the friend who brought my husband to this place, where he signed the pledge. I want my own name and the children's all to be set down. I have been a drunkard's wife, and none know better what a curse drink is."

"Well, my boy!" cried Sam Edwards, who happened to be in the meeting, and came up at the time, "this is what I call a knock-down argument in favour of Teetotalism. By the blessing of God keep to it, and it will never make you cry out, as drink did six months ago, 'It's all up with me!'"—*ENIAP, in Teetotal Times.*

THE MORAL OBLIGATION OF TOTAL ABSTINENCE Prize Essay lately Published in London.

BY EVAN JONES.

PART THE THIRD.

Concluded.

Thirdly, Men are bound to use all lawful means to promote the happiness of each other.

The Christian Religion is designed to promote human happiness. It makes individuals happy in the first place, and then requires them, as they love their own happiness, to promote that of others. As men are required by the law of nature to use all lawful means to promote their own good, so they are required by the law of love to go and do likewise in regard to their fellow-men. They will never imitate the conduct of Christ, never act in accordance with the design of the Christian Religion, and never fulfil the most explicit injunctions of Scripture, without using the best means within their reach to promote human happiness. The price of human happiness was a costly ransom. It was the blood of that Being, who had power over his life, and who laid it down in order to secure the happiness of man. Such as Jesus Christ was when he dwelt on earth, it is the design of the New Testament that his followers should be, and such is their aim to be, in all their intercourse with their fellow-men. How Jesus Christ would have acted in reference to this question, is a subject well worth the attention of Christians. It is not conceivable that He, who went about doing

good, whose holy life and painful death attested the intense reality of his desire to promote human happiness, and who applied the boundless resources of Heaven "to heal the broken hearted, to deliver the captives, to recover sight to the blind, and to set at liberty them that are bruised," would have sanctioned any custom, or recommended any usage which would have diametrically opposed and cruelly frustrated the benevolent design of his mission. It would have been impossible. And if we consider that a large portion of the human race is virtually excluded from participation in the benefit of his Gospel, owing to their love of strong drink, the duty of Christ's followers remains not a mystery. The Gospel was intended for rational beings, and for such only. It is the divine remedy for MAN; to the brute it has no mission. For man in the enjoyment of all the faculties of his being, it is exquisitely adapted, but to a degraded mind it is not at all suitable. Intoxicating drinks, when they have gained ascendancy over the mind, as virtually exclude their captives from the hope of the Gospel, as if they were already consigned to the pit of woe. Hence, they become a prominent obstruction to the success of the Divine plan. Christians are bound to remove difficulties—not to let their good be evil spoken of—to part with whatever may impede their usefulness, and destroy their opportunities to do good—to beware of "offending in Baal," and thereby let their moral influence die; and to be instant in season and out of season, to rescue their fellow-beings from the grasp of satan.

And as it is our duty to do good to our fellow-creatures, both in their spiritual and in their temporal concerns, it must be also a duty to study, to the best of our ability, to understand in what their good consists, and how it is to be promoted. If as Christians we acknowledge ourselves bound to feed the hungry, clothe the naked, visit the sick, and promote the salvation of men, we act inconsistently with our profession, if through inattention, or prejudice, or any other cause, we sanction any measure that tends to increase human suffering and human sinfulness, and oppose, or neglect to support, any that tends to diminish them. In that case we should be guilty of pulling down with one hand what we build up with the other. We bless and curse with the same breath; and it is with this view of the subject that Archbishop Jeffreys declares, that the introduction of Christianity into India, accompanied with the drinking usages of England, would prove a curse and not a blessing. It is in vain that we build *worship-houses* if we support public-houses to keep men from them. It is in vain that we profess to regard the Lord's day, if we open wide the flood-gates of corruption, to drown the moral nature of these for whose benefit we labour. We may abandon with becoming consistency all our educational projects, if we patronise that which renders the mind unfit to receive the blessings of Education, and destroys their effects when already imparted. To weep tears of compassion for the misery of the heathen, whom we cannot convert, and to indulge in that which produces nine-tenths of human misery in our own land, is accused hypocrisy. To labour for bodily liberty to black slaves, and rivet the chains by which white ones are kept in physical and mental degradation, is truly abominable. Such conduct leaves the weightier matters of the Divine law unfulfilled. It must needs excite the contempt of earth and the indignation of heaven.

In short, the ravages of the traffic in strong drink, and the effects of those drinks, are such as to demand a prompt, instantaneous, and complete annihilation; no means for that end will be effectual if we refuse the principles of Total Abstinence, and he who will refuse this sacred remedy, will have to stand before the bar of public opinion shortly, and ultimately before the judicial throne of his Maker, with his hands reeking with the blood of his fellow-beings! All men are our brethren, and if we neglect the duty of being our brethren's keepers, the voice of their blood will cry from the

ground, pierce to the very sanctuary of heaven, and draw to earth the just indignation of the righteous God! Let us then labour for the good of mankind, and put ourselves in possession of all lawful means to restore this wayward world to God, that we may imitate the conduct of him, who expired on the cross to obtain our ransom, and who has constituted us the lights of a benighted World!

May we be permitted to address a few earnest words to the candid and prayerful attention of ministers of the Gospel, and the Christian Church at large? Fathers and brethren, do not despise the sacred principles of Total Abstinence.—They are worthy of your support.—They will strengthen your hands in your attacks on the kingdom of satan. They will contribute to the prosperity of your churches. They will promote the glory of your God. They will reflect some of the brightest features in the character of your Divine Saviour. We speak what we know; we write what we feel. The writer is no enemy to Christianity. He loves it better than life. It has been his only solace in affliction. He has ventured his whole being on its divine provisions, and he is satisfied that in so doing he hath found the everlasting arms to be underneath. Every sentence and every word of the foregoing passages he has written in the presence of death. Death has sat on one side of his beloved wife's sick bed and he on the other. Amidst the sighs and tears of this mournful scene, this Essay has been written. Every word has been penned under a strong conviction that the writer will have, in a very short time, to appear in eternity, to answer for all the sentiments he has advanced. FATHERS AND BRETHREN, do not wonder if he has expressed himself with unsparing earnestness. Of a truth, he wrote where no sane man could trifle—where no man of God could help trembling. He wrote under the strong conviction that the churches of Christ in Great Britain are in a *wrong position* with regard to this great reformation. He knows, to his sorrow, that multitudes of Christian ministers are fully resolved never to consider any argument in favor of Teetotalism. His heart bleeds at the thought that thousands of British Christians have made up their minds not to join our ranks, without ever examining our principles; and in truth he cannot help trembling for the Ark of God when such conduct is before his eyes. If Christians resolve not to take action on this momentous subject—if they steel their hearts against the equitable claims of humanity, how shall we answer to our Divine Master in the last day? Can we say that we have done all in our power for the salvation of drunkards, if we decline the proffered assistance of Total Abstinence? Does not reason teach us that Abstinence is the only remedy—the only efficient means to banish the cause of drunkenness from our world? Sin is the cause of human misery: it is the chain whereby our world is held in the thralldom of the enemy. Christians are bound to do good to all men, and such being their vocation, they dare not neglect the drunkard. Degraded as he is, he appeals to their hearts from the depths of his degradation, "Am I not a man and a brother?" Why is he neglected? While Reverend divines crown the platforms of the Bible, the Missionary, the Tract, and other benevolent Societies, why is the *Temperance platform* not graced with their presence? Among all the opponents of Teetotalism, is there ever a prayer-meeting held to implore the mercy of heaven on behalf of the drunkard? We think not, and we believe that we have found out the cause of this all but universal neglect of the claims of the drunkard. Conscience is at work. It sternly forbids the offer of half measures whilst efficient means are refused. The British Churches must either abandon every effort to reform the drunkard, or adopt Total Abstinence. There is no alternative. Necessity is placed upon them. In their old paths they cannot advance; Abstinence has put them to the blush. They must advance to its requirements, or their energies will be completely paralysed. Drunkenness is the bane of the drunkard. That is

his "body of death." Would we deliver him from his bondage? Then we must use means, be in earnest, and apply to his case an infallible remedy; otherwise we cannot stand before the bar of God, and hold up our hands for the inspection of the universe, to prove that we are free from his blood!

FATHERS and BRETHREN! Consider our request. Examine our principles. Pray over the remedy we propose. Give us a full and candid hearing, and we are content to leave the result between God and your conscience. Matters cannot remain as they now are. If our principles do not meet your approval, we beseech you to show us "a more excellent way." Prove to us that our system, as a whole, is not the best for the present condition of the world. Oh, do set us right, if we are really wrong! Truth, conscience, the good of man, the glory of God, severally and unitedly, expect you to move, demand your prompt and vigorous exertions, and loudly call for your immediate action. Earth and heaven expect your decision. God grant that it may be such as will enable you to present it with confidence before the Eternal throne!

IN CONCLUSION, it may not be improper to cast a retrospective glance over the ground we have trodden. We have assumed the existence of a Divine Being, and have considered men as subjects of his moral Government. We have shown that the question at issue is to be decided by an appeal to the known principles of that government. We have seen that the traffic in intoxicating drinks and the drinking usages of our country, are at direct variance with the glory of God and the happiness of man, and that both, consequently, must be MORALLY WRONG, and should be forthwith abandoned. We appeal to the consciences of our readers that we have not exaggerated the evils caused by intoxication, and that we have used no unfair argument, nor taken undue advantage of our opponents. It has been our anxious wish to find "What saith the Scriptures?" on a matter so intimately connected with the best interests of man. Let our arguments be candidly considered and fairly weighed, and we have no fear of the results. TRUTH must and will prosper. God forbid that any of our readers should impede its triumph and progress! For

The right with the Right, and Truth shall be:
And, come what may, to stand in the way,
That day the world shall see!"

"IT IS IMPOSSIBLE BUT THAT OFFENCES WILL COME; BUT WOE UNTO HIM, THROUGH WHOM THEY COME!"

JUDGE MONDELET'S CHARGE.

The following charge was, on Thursday, delivered to the Grand Jury, by His Honour Judge Mondelet:—

Gentlemen of the Grand Jury,—The truly important duties which you now meet to discharge, are pregnant with serious consequences to the community at large; they affect numbers of persons, individually, and none are more interested in their proper direction and results, than yourselves. Your station in life, your character and your intelligence, point you out to the duly appointed officers upon whom the law lays the responsibility of calling to act together in the Jury Box, the required number of men, to aid in administering Criminal Justice. The object of the law, as well as the end of our proceedings, are self-evident—the guilty must be reached, and punished; the innocent, when accused, must be discharged, and allowed to resume their former station. But, Gentlemen, when the law has had its course, are the guilty and the innocent left in a situation such as to warrant any reflecting individual to rest satisfied that all is right? Are public and private morality much improved and meliorated? Are men at large much edified by the rehearsal of scandalous trials in the Halls of our Courts of Justice? Are the accused and condemned subjected to such a course of moral and useful discipline, as to answer even the aspirations of

the less rigid portion of the community? And, what is worse than all, have those who eventually obtain at the hands of the Jury a verdict of acquittal, undergone a very purifying process whilst detained in our wretched Goal? It is really distressing to witness such a state of things. Session after session come in regular order, the routine of business is gone through, indictments are heaped, trials follow in rapid succession, and then convictions, sentences and punishments more or less stringent, and what is the result? The result, Gentlemen! a repetition of the same scenes, the return, oftentimes, of the same delinquents, at the Bar of this Court, and the appearance thereof of others whose faults are to be traced to the main, chief, and, most certainly, prime cause of the numberless crimes which are increasing to an alarming extent. The most superficial observation suffices to convince any one that intemperance has, for years past, brought before this Court seven-eighths of the unfortunate beings who are, thus, lost to society. Intemperance is both effect and cause; hence the duty of every one of us is, to inquire into the causes of those disastrous effects, and to guard against the consequences resulting from that most debasing and enervating vice, when it acts as a cause. Grand Jurors have, on a former occasion, been reminded of the reform which is loudly called for. They have been told, and it is becoming to repeat, that the evil springs from the innumerable places of resort in this city, where people are allowed to indulge in their propensities for the use of spirituous liquors. The number of licensed taverns is considerable; that of houses of an inferior degree, hardly admitting of description, is frightfully large. Need you be told that the evil immediately resulting from such a state of things is incalculable? Need you be reminded that the worst of consequences may be apprehended from such a crying evil? It is but too well known that there was no exaggeration in the assertion made on a former occasion, this time twelve months, that to those dens of immorality, of revelry and debauchery, are to be traced the midnight disturbances, the affrays, the tumults and frightful scenes which occasionally occur. In those low and disorderly houses, every temptation is offered to the profligate as well as to the unguarded. There, Gentlemen, many, too many, have entered into their career of vice and folly; and from thence, imperceptibly progressed therein, until, becoming deaf to their own interest, and callous to every honestable feeling, they have boldly plunged into the abyss. In those disgraceful receptacles of abandoned characters, as daily expended the fruits of hard labour, the earnings destined for, and necessary to a virtuous and industrious wife and mother, and to helpless children.

Intemperance, Gentlemen, is making deadly ravages every where. The zeal and ability, as well as the undaunted courage of the apostles and friends of Temperance, whose exertions are above all praise, have, unquestionably, done much to eradicate a part of the evil; wonders have been achieved; to that, many and many a mother, and thousands of hitherto abandoned children can testify. But, would God there were no gloomy sides to the picture which philanthropists naturally hold out to their fellow-men as an encouragement to persevere in their energetic course? Fortunately, the evil is growing to an enormous degree, as we are yet to witness and feel the calamities which are to store, if it be not checked in time. The truth must be told, it must be told boldly. Wherever the fault lies, whoever is to be called to account for it, let them seriously consider the dangerous state of our community. With an accession and not a very enviable one, to our population, which circumstances known to us all have forced upon the city, as the numerous duly licensed taverns, where the intoxicating drinks are sold in small quantities, the danger must be tenfold if to that we add the fact, that, in addition to duly licensed houses of public entertainment, innumerable places of resorts of the lowest description are in existence, and the

wandering emigrants, unsuspecting travellers, incautious and destitute females are enticed, seduced, drawn into that moral darkness, and utter state of degradation, wherefrom they so seldom emerge, we shall cease to wonder at the increase of crime, but we shall be roused to take an energetic stand against such nefarious doings.

Education, which is spreading with all its attendant blessings, may, as it has heretofore, powerfully assist the cause of Temperance; they are twain sisters, they must advance, progress or fall together. But, Gentlemen, however great the influence of education may be, the best and most judicious effects must eventually be baffled, if the true cause of the disorder be not extirpated at once.

It is high time to warn the authorities, by giving a calm, dignified, but energetic expression to opinion on this vital question; for, without Temperance, what can a people ever perform that will be truly useful and enduring. Houses of industry, institutions for the refuge of juvenile delinquents, well-regulated gaols and penitentiaries, detention, tempered with moral instructions, rendered fruitful to the community, the abolition of capital punishment, and the substitution, in all respects, of moral influence to corporal punishment, engage the attention of philanthropists, who are unremitting in their laudable exertions. The subject is often and often alluded to in charges to Grand Juries, who duly respond to the call. But what action is or could be effectually taken, if the evil—the chief cause of intemperance—is allowed to subsist? Gentlemen, there is but one mode of dealing with the difficulty,—no license to sell spirituous liquors should be granted to tavern keepers. Taverns, or houses of public entertainment, there must be, for the reception of travellers and others; but it does not follow that because they should be fed, people are to be tempted to indulge in the use of deadly poison! Let the authorities look to this: the evil is a serious one; the necessity for immediate action is obvious, and the responsibility attaching to a weak, wavering, and undecided cause must be enormous. Let no one be deterred from doing what is right, on the paltry plea that wise men are temperate, and that the public revenue will be diminished! Whether the revenue be diminished or not, is comparatively of minor importance; but what most concerns the community at large is that order, morality, obedience to the laws, and, therefore, general co-operation to work out good government, do prevail. The rulers and the ruled have an equal interest in such a work.

As to the practical question, whether temperance, universally diffused, and to that end the total suppression of licenses to sell spirituous liquors, would materially affect the revenue; it is obvious, that if, on the one hand, there be less levied, on the other, there will be much less expended, in order to do, by means of prosecutions, convictions and punishments, what would so easily and speedily be effected, through temperance and morality, consequent thereupon. Should it be objected that hundreds of persons will suffer from being deprived of licenses to sell spirituous liquors in small quantities, a plain and satisfactory answer is at hand: they will not suffer; because, instead of being instrumental in distributing poisonous beverages, they will turn their industry and energy to better account, and soon make up for what they may consider as a loss. But, even should there be a loss, is it to be compared to the public and private benefit which the cause referred to must inevitably confer? Surely not.

The suggestion which you have just listened to is a novel one, and it will, perhaps, be thought worth your serious and enlightened consideration. Whatever conclusion you come to, gentlemen, on this vital subject, let your voices be heard; you represent the District; you have the right, and it is your duty, to speak out. The evil is not confined to this city; the country parts are not free from it. It threatens to gain ground, and eventually, should nothing be done to check its

progress, and to root it out, the cause—the sacred cause of education,—that in which the whole people is deeply interested—must be affected, immorality must spread, disorder must prevail, the law be set at defiance, and proper influence become illusory; hence, brutal vice, jails and penitentiaries used as very inadequate preventions, and the people left to sink deeper and deeper into the mire.

The oath you have taken is of such a peculiar nature, the wording of it is so striking and so impressive—your obligations, and the responsibility thereto attaching, are so clearly marked and delineated, that it would be next to useless to offer you lengthy observations thereupon. The requirements of that solemn engagement which are in perfect accordance with every principle of right, justice, benevolence, and common sense, leaves you but one mode, and sets before you but one way of performing what the business of the Session shall require of you. You are to view, with an attentive and impartial mind, all men, whatever their origin, station in life, religion, politics, or colour may happen to be—the sole distinction must be between the innocent and the guilty. If, on the one hand, you are bound to present no man for envy, hatred or malice: on the other hand, you are not to allow any one, whether high or low, powerful or weak, learned or illiterate, rich or poor, to escape from the ordeal of a trial, when the evidence laid before you warrants the finding of a bill of indictment.

The present Session will prove to be a heavy one. Your close attention to the public business, and the assistance which, at all convenient times, you shall meet with at the hands of the Court, and the Clerk of the Peace, should you require it, will greatly assist you in the discharge of your important duties; and when you have performed your task, it will be a matter of lively satisfaction to yourselves and the country at large, to reflect that such grave interests have been confided to intelligent, conscientious and competent men.

CONTRAST BETWEEN THE CONSEQUENCES OF MODERATE DRINKING & TOTAL ABSTINENCE.

(BY BENJAMIN PARSONS.)

I cannot better illustrate this subject than by appealing to examples. Facts are stubborn things, and facts on the evils of moderate drinking, and the infinite benefits arising from teetotalism are so abundant, that you may find them in almost every house.

The thoughts I am about to commit to paper were suggested to me, while listening to a reclaimed drunkard who was addressing a temperance meeting the other day. This man had for some time been the pest of his family, and of the neighbourhood in which he lived. When intoxicated, he was more like a maniac than a rational being. Every one, less powerful than himself, dreaded to meet him. Like the man who dwelt among the tombs, he was a terror to friends and foes. Helpless women and children shared no mercy at his hands. He was as unmanageable as the demoniaes of the gospel. His life was an almost perfect model of viciousness. Pious friends and Christian ministers laboured to reform him, but in vain. Strong drink benumbed all moral sensibility, and rendered him "deaf to the charmer, charmed he never so wisely." Fortunately, or rather, (if our pious friends will allow us the word), providentially, the much despised teetotalers came into the parish. Their entrance produced strange feelings and language. Some smiled, and some almost wept. The good people set their faces against the thing altogether. They declared that it was *unscriptural* to give up drinking poisons!—that these pestiferous drinks were the good creatures!—that teetotalism was allied to infidelity!—and that it was to be substituted for the gospel! Others of the neighbours laughed at the thing as unworthy of a thought, while the publicans proclaimed, with equal dogmatism and zeal, that strong drinks were

essential to the health and strength of every human being. Of course, every thing was done to keep people away from such a meeting of madmen, but "birds of a feather," so they say, "flock together," and mad Tom, so often mad with strong drink, went to hear the men who had been corrupted, and rendered heretical, vicious, and mad by cold water!

The fire was a memorable one for poor Tom, and will be remembered through eternity. Yes, this very meeting, which the good people *anathematized*, and the wicked people *curse*, will never be forgotten by the madman Tom. He heard what was said, he felt that all was true, and he signed the pledge. The Sabbath came, and the village had peace. On week evenings and Sundays, men, women, and children could walk about without interruption or bodily fear. The despised teetotalers had wrought a wonder in taming a madman. In a little time the village was still more surprised; for this very Tom was seen clothed in a decent suit of clothes, and actually going to the House of God. Not long since, his appearance at the sanctuary would have frightened the audience, and a note would have been sent to the sergeant of police; but now, strange to relate, Tom entered the place of worship, and not only behaved well, but shed many a tear. His reason, no longer debauched by drink, was open to conviction, and his heart, exorcised of the demon of intemperance, was susceptible of impression, and the truth pierced it.

But other miracles followed. The mouth that formerly gave vent to little else than oaths and obscenity, was now opened in fervent supplication, and the ardent extempore prayers of Tom, the former drunkard and curse of the village, touched the hearts of all who heard them. Here, indeed, was a "brand plucked from the burning." Nor did matters end here. On Sunday the minister was ill, and this quondam madman ascended the pulpit, and reasoned on "Righteousness, Temperance, and Judgment to come," in such eloquent terms, that the most judicious man present declared he had rarely heard a better sermon. This man, he it remembered, is a day labourer, but he is now "clothed and in his right mind," and the gospel has sealed him for the kingdom of heaven, and he preaches the faith which he formerly sought to destroy; and this mighty moral revolution, compared with which the mightiest physical or political revolutions are but as the overturning of an ant-hill, can be traced to the mad teetotalers who had been anathematized or reviled by nearly every Christian in the parish.

In speaking thus, we do not put teetotalism in the place of the gospel, yet we will assert that but for total abstinence, Tom would never have heard the gospel, and instead of being a Christian, would have continued to this day a terror to himself and to all around him. This man is only one among many who have thus been reformed. The biography of reclaimed drunkards who are now on the road to heaven, would fill volumes, and, would religious people only unite with us and banish strong drinks from the land, the number that would thus be saved, would soon be trebled and quadrupled.

But I will give a fact of an opposite character. When a lad, I often heard of the name of the Rev. Mr. —. He was one of the most popular ministers in the country. His command of the English language was astounding, and his correct taste enabled him to select the most elegant and impressive terms. He was purely orthodox. Doctrine, experience, and practice were scripturally blended in his discourses. He reasoned profoundly, without being dry or uninteresting. His metaphysics were so plain and eloquent, that the rudest audience hung on his lips. His thoughts were always so transparent in his words, that even children apprehended them. He was invited to preach and speak on all public occasions. His name on a handbill filled the sanctuary or the townhall. At *Anniversaries, Ordinations, and the Opening of Places of Worship*, all seemed to pass off well,

if he were there, and took part in the proceedings. The learned as well as the illiterate crowded the place. He was also an affectionate kind-hearted man. Popularity had not made him proud. He was gentle and condescending to all; indeed few ministers have had before them a more brilliant prospect, or the hope of a more glorious end. He had large property, and a highly interesting family, and did not retain the ministerial office for a "piece of bread."

Here, Christian reader, I would gladly stop. Alas! The bright cloud has a dark side too. The morning sun which rose with so much splendour, has set in darkness. Strong drink was the ruin of this eminent ornament of the pulpit and the gospel. He drank a little, and a little more, until he became fond of the fatal bane. By degrees, his character sunk in public esteem. Various rumours were abroad until he was rather too fond of the glass, and at length unquestionable facts were circulated. His fine frame became emaciated. His nerves were shattered, and nothing remained but the physical and moral wreck of one of the finest and most eloquent men that ever stood in a pulpit. What is a human being without a good character? The most despicable reptile that crawls on the earth is his superior. Man's reputation is his all. Give him sound principles and morals, and he has all things; deprive him of these, and he has nothing. Crowns, coronets, ancestry, and the most extensive wealth are light as a feather, when weighed in the balance against integrity of heart and purity of life.

Here, then, in the facts stated above, we have a tremendous sacrifice. A man, a brilliant man, a Christian and a minister, has been immolated on the altar of Bacchus. 'Tis true he now lives, but he is "dead while he lives." He is a living skeleton, a walking putrescent corpse. He has abandoned the church, the pulpit, his wife, his children, his friends. The mother that bore him, if she still breathes the vital air, mourns that he was not carried from the cradle to the grave. His wife rues the fatal hour when she pledged him her heart and her hand. His children blush to call him "Father." The Church of Christ weeps over his apostasy, and Christianity is shamed of the fact that he ever was one of her advocates.

What crimes, what woes, what bitter anguish, have he sprung from the fatal glass! Had this man been a teetotaler the church would still have in him a consistent member, the religion of Jesus one of the most eloquent defenders and propagators of the "faith once delivered to the saints," and his home would still be greeted and blessed by the affectionate husband and tender father. But now his prospects for this and for another world are blighted. He will soon die a Sinner! Not probably by the rope, the pistol, or the razor, but by the fatal cup; and who, though offered a million worlds for the exchange, would stand in his place at the Bar of the Judge. Domestic ties and religious obligations have been scattered to the winds, and a character that might have shone with angelic purity, and talents that might have vie with seraphs, all drowned in the vile, polluting, demonizing bowl of the Bacchanal. Who can look at this scene, the eloquent man's hell on earth and hell hereafter, without turning pale, and what Christian will abandon the cup that has proved his ruin, or less eloquently recommend the bane to his children and nearest friends? Teetotalism would have saved him; teetotalism would now save him, and restore him to his family, the church, and even the pulpit, but still our most distinguished professors and ministers of religion refuse to join our ranks; and some of them justify our madness in giving up a poison which has slain its thousands, and among them not a few of the brightest stars of Christianity.

But we will stop here, or we might show, from a vast number of facts, that the examples of this paper are not solitary. Here we have a drunken, debauched, crazy Tom, made a minister, and teetotalism the means which God used to effec-

this change; and here we have one of the most brilliant ornaments of the church and the pulpit transformed into "a fugitive and a vagabond," and actually sunk below the beasts that perish, through strong drink. MODERATION was his road, his easy road to ruin. We see others, ministers as well as laity, on the same course, but fear that our warning voice will be uttered in vain. Infatuation, insensibility, and hardness of heart, are not the least of the curses of the moderate cup. How large a portion of the Christian philanthropy of the day is paralysed and neutralized by the use of strong drinks!—*Temperance Chronicle.*

Progress of the Cause.

CANADA.

BYTOWN TOTAL ABSTINENCE SOCIETY.—It will, no doubt, afford you sincere pleasure to learn, that the aforesaid society is steadily advancing in public estimation, and promises to exert a high moral influence in this town and neighbourhood. It is now a year since the resuscitation of this institution took place, during which period, nearly five hundred names have been enrolled, youths and adults, the greater portion being of the latter class. In our ranks are found persons, whose education, talents, and position in society, give respectability and influence to our association, the number of which is generally increasing. It is true, we do not depend upon a particular class of supporters for success: it is Christian influence, and the blessing of Heaven, that will ensure this; but still we hail, with delight, the countenance of all who befriend our efforts, and especially those, who, from various circumstances, exert the greatest influence on the mass. I am fully persuaded that the temperance enterprise deserves the cordial support of the most refined, the most benevolent, and the most energetic of our race; and that it is an honour to be engaged in advancing its interests. I need not say there is a pleasure in doing good, for this is generally admitted, and it has been felt by numbers, who, for their own sakes, and for the present and prospective benefit of their families, and society at large, have adopted the principle of abstinence from intoxicating liquors. It is said "virtue is its own reward," and, in an important sense, this is true. Whatever we do that is right in itself, and especially when we are actuated by right motives, will yield us pleasure and profit. It is so in the temperance cause. It is time that the drinking usages of society were materially modified—nay, entirely abandoned. They are a species of slavery, and the sooner the chains which fetter so many are broken, the better. Secular, moral, religious considerations say, "abstain;" and he who does so will be a gainer, and may be a benefactor to others. Let our magistrates, our lawyers, our doctors, and our merchants, think of these things, and cheerfully co-operate in a work that will secure great mutual benefits.

I have pleasure in informing you, that at our last public meeting the following resolution, expressive of respect, kindness, and sympathy, was unanimously adopted relative to one of our members who is now no more with us; but who, while here, took an active part in the interests of this society.

"Feeling sensible of the lively interest which the late Rev. William Durie took in the welfare of the temperance cause, this society desires to express their sincere regret in the removal of so valuable a coadjutor, and to condole with his relations and friends, the church to whom he ministered, and the town generally, in the loss they have sustained by his decease."—*JAMES T. BYRNE.—Bytown Paper.*

TEMPERANCE SOCIETIES ON THE CONTINENT OF EUROPE.

Translated from the Journal de la Société de la Morale Chrétienne, for last August, by Mr. SCOTT.

We have the satisfaction of hearing that the principles of the Temperance Societies, and the Associations themselves, make a favourable and peaceful progress. We will give an account soon of their existence in Germany and Holland.

In the mean time, we may say that we have constantly read for

some years past, the praise of these Institutions in the German and Holland papers. One of them has said:—

"Among the number of new things which exercise the greatest influence upon the inward life, and upon a true sense of religion, the Temperance Societies occupy the first rank. If we reflect on the deplorable effects produced generally by intemperance, and even by the use only of strong drinks, in destroying happiness and health, even domestic peace, in delivering up those who accustom themselves to it to sensuality and other vices, at length in producing an indifference to the most sacred interest of humanity, and in extinguishing religious sentiments, we ought to rejoice in seeing that redoubled efforts are now made in order to stay the evil and stop up the source of so much misery."

In another number of the same paper, these societies are considered in a religious point of view. "Temperance Societies, it is said, without doubt, make a deep impression on the course of life, since nothing presents so much opposition to a submission to Christian morality, to the discipline of the Church, as the usage of strong drinks, which arrests the progress and renders unfruitful the sacred word. The pastor, will he keep silent, at a period when the attacks of which he is the object, begin to produce upon the life of man a revolution of which the results are incalculable? Will he not rather enlighten himself with the torch of truth?"

It was with these views that the American Ministers assembled at Cincinnati, said in 1844, "The cause of Temperance is so intimately united with temporal and future happiness, that it ought to engross all our attention. Temperance is an essential part of the mission of an evangelical minister. Without Temperance, we appeal in vain to Christian sentiments. We do not confound the entire abstinence from intoxicating drinks with Temperance, which is a fruit of the Holy Spirit, but we maintain that abstinence is the most efficacious way of attaining it."

Truly did they say there ought to be a central union. "The cause of Temperance presents a means of co-operation so simple and so general, notwithstanding our difference of opinion upon other subjects, that we can join ourselves to it, and bring to that great undertaking our tribute with fraternal union. Here rests the foundation of Christian charity. If Saint Paul preferred never to eat flesh rather than offend his brother, it behoves us to be deeply inspired with the spirit of the apostle Paul; who can see without a broken heart, the disgraceful and scandalous scenes which intemperance every where produces, and who would not renounce the intoxicating beverage, in order to produce by his example reflection and repentance."

Mark the exposure which is presented to us by a writer who has made himself acquainted with the workings of Temperance societies. He relates himself what he saw in a journey which he has made in Germany and Holland, and it is thus that after having established the principles, he proves the necessity of reform.

"I found myself," said he, "at an inn, and there I could on that account study the habits of the people. I saw come there a carrier, accompanied by a child ten years old. He asked for a glass of gin. After having drunk half, he called his son, who was staying in the cart, and said to him, 'My boy, take some.' The boy came and drank. 'Shame,' said a person who was there to the father, 'do not give gin to a child of his age.' 'How,' replied the carrier; 'it is necessary he should learn to drink, if not he would never become a good carrier.'

"The inn was hardly the distance of a league from the town. Every day the eight diligences passed. Generally they stopped there, and only for a sufficient time for the conductor to drink. The glass was generally of a large size, and emptied at a draught; it was repeated many times during the journey, and that was the sign by which you were to distinguish a good carrier."

"One day I was present at the same inn, on the sale of sixty horses. Many dealers and carriers were assembled. Every thing was regularly conducted; but we also constantly saw persons of a red and violet complexion, others bloated, and whose rude and altered features recalled the saying of Zehokke, 'God sets a mark on sinners.'"

The same writer adds, "A short time back, wishing to leave Amsterdam by the half-past seven morning train, I saw by the side of that in which I was placed, a special train for a great number of militia-men who had to go to Harlem. They were already seated. The two trains remained by the side of each other five minutes, and I saw a great number of blue and white bottles applied to the lips with eagerness, and circulate among them all."

What will be the fate of these young men who begin thus at nine or ten years of age?"

In fact, the writer has great reason to believe that these young men who begin thus, will be, or at least the greater part of them, at the age of thirty or forty years, as physically feeble as morally debased. It is generally supposed to the contrary; in France even, the most enlightened men are persuaded that alcoholic liquors strengthen the body and animate the spirit.

Lately a council of war was assembled to try a captain charged with the care of the accounts of his regiment, and who was accused with having misappropriated the funds intended to buy brandy to give to the soldiers. The accused said he made use of the money to buy vegetables and to distribute among them. The colonel president flew in a passion and replied, "Vegetables! vegetables! You ought to have conformed to the regulation, and not turned from its natural channel the money which was remitted to you. Brandy ought to have been bought, since it is prescribed for the comfort and health of the soldiers." This observation ought to carry with it many important reflections. No doubt it is proper that an officer, and especially if he has to account, should conform to the regulations; no doubt the money ought not to be diverted from its intended destination. But if there be any excuse to an apparent dereliction, it is the having employed for the nourishment of the soldiers, money intended for drink. Accordingly the captain was acquitted. Moreover, the colonel did not appear to know that medical men have always maintained that water is more healthy than liquors, and his imitation against vegetables in favour of brandy, appears to be contrary to the most unquestioned opinions. It appears the accused gave him with much respect a very useful lesson, when he answered, "What I can affirm, my colonel, is, that my squadron is that in which there has been the least sickness." It is well to establish that fact, and to demonstrate that it is a strong proof of the advantage to be derived from the suppression of alcoholic drinks.

In fact, it is very curious and very interesting to consult the new opinions which have been uttered lately by men the most ignorant, and by those the most enlightened.

A simple husbandman of the village of Langun, in Hanover, carried on his shoulder, fastened to a stick, a pitcher of brandy containing six measures, to distribute to his mowers. It unloosed from the stick, fell, broke, and the brandy was spilt. Many days afterwards, in repressing by the same road, he saw with astonishment the grass reddened and half destroyed upon the whole surface where the liquor had been spilt. He was so startled that he said to himself, "What effect then would be produced on the body by a liquor so burning?"

On the other side, a learned physician, after dinner, was anxious to convince, by a very simple experiment, his friends, of the fallacy of the opinion which supposes that spirituous liquors facilitate digestion. He took two pieces of raw meat, he placed one in a glass of brandy, and the other in a glass of pure water. The one, an hour afterwards, was soft, tender, we might almost say full of gravy, whilst the other was still as hard and tough as a horn. We may conclude from this that strong drinks really hinder the transformation of food to that state to which it ought to arrive to spread its nutritive principles throughout the body.

But this assertion is actually demonstrated in Germany by a recent proof, which if authentic, and which has produced the most lively and beneficial sensation throughout all the states of the Confederation. There was yet much doubt upon the salutary efficacy of alcoholic drinks, and that question was strongly debated. At length some governments consumed no longer to distribute strong drinks to their soldiers, and ordered that the money for the drink should be spent in giving them a nourishment more substantial. It was very desirable to know what was the result, and it was ordered that the most exact statistical calculations should be made to prove what, since the change, had been the sanitary condition of the soldiers.

Besides, it is necessary to say, that the greater part of those who had been deprived of strong drinks were the inhabitants of towns, of a constitution less strong and not inured to fatigue. The soldiers to whom they continued to distribute large quantities of strong drinks, were for the most part strong labourers or wood-cutters from the country, and yet it was proved that the sanitary state was as follows:—

Corps to whom strong drinks were distributed :

	Men.				
1. Holstein,	out of 3600,	there were 82 sick,	1 out of 41.		
2. Mecklenbourg,	" 3580,	" 82 "	" 1 "	" 41.	
3. Oldenbourg,	" 718,	" 21 "	" 1 "	" 23.	
4. Hanovre,	" 13,054,	" 281 "	" 1 "	" 46.	
	20,952	472	1	41.	

Corps to whom strong drinks were not distributed :

	Men.				
1. Town of Brunswick,	out of 2096,	there were 18 sick,	1 out of 116.		
2. Town of Oldenbourg,	" 2821,	" 47 "	" 1 "	" 61.	
3. Hance Towns,	" 2190,	" 11 "	" 1 "	" 136.	

The writer who has collected these facts, even from the annals, ends with these words, "After examples so decisive, and the testimony of superior officers who have made analogous observations, there remains not long to add."

The work from which we have extracted many of these facts, is M. Huydecoper's, it has been translated from the Dutch by M. Bouquie Lefevre, who has rendered, by this publication, a great service to mankind.

Miscellaneous.

THE TRAFFIC IN ITS TRUE LIGHT.—So it has not often been seen. "I sell," says one, "an article which may do hurt, and may do good. I am not responsible for the ill use to which it is put, more than is the man who sells a razor, or a rope, or bad rum. And if I do not sell, others will. I sell only to sober men, and never to drunkards." And so distillers and venders have maintained a reputable standing in society, and in the church. But what is the true light? The traffic causes directly two-thirds of the pauperism, crime, insanity, and all the drunkenness, with its temporal and eternal woes. Were it to cease, all this would cease. And hence, for all this it is responsible. At Lyons, in August last, a man by the name of Tucker bought some rum at a store in the place, became intoxicated, and threatened to shoot a neighbour. A constable, in approaching him to disarm him, was shot through the body, and instantly expired. His corpse was borne to an innocent and lovely family, all bleeding and mangled by the horrid deed. Against whom did that blood cry? Against the drunkard? Ay, and against the seller, and against the laws that licensed the sale. And the seller pleaded guilty to the charge, and resolved he would sell no more. Had there been none of the fiery poison sold in the place, the awful deed would never have been done, and the murdered man might have lived and been for years a blessing to his family and the world. O, when will the community, and the venders themselves, see the traffic in its true light?

A SAVING OF FIVE-PENCE A-DAY.—At a late meeting, in Birmingham, of a total abstinence society, the following statement was made by a working coach painter, who was called on in his turn to speak on the subject of temperance. "He had made a few calculations, which he wished to communicate, with the view of shewing the pecuniary benefit he had derived during the four years he had been a teetotal member. Previous to that time he had been in the practice of spending, on an average, in intoxicating drink, five-pence per day, or £7 12s 1d per annum, and which in four-years would amount to £30 8s 4d. He would now show how the sum had been expended during the four years he had abstained from all intoxicating drinks. First, it had enabled him to allow an aged father £3 5s per annum towards rent, or in four years, £13. Secondly, he had entered a benefit society, and paid 1s 7d per week, or £1 2s 4d per annum, or £16 9s 4d for the four years. For this payment he secured the following advantages: in case of his being disabled from doing his accustomed work by illness or accident, the society would pay him 18s per week, until restored to health; in case of death, his widow or rightful heir is entitled to a bonus of £9, besides half the amount paid into the society by the deceased up to the time of his death, with the interest due thereon. Thirdly, it left him four shillings and nine-pence per annum, or nineteen shillings for the four years, to be expended in temperance periodicals. It might further be added, that when the sum of £54 had been paid into the society's

...no further payment would be required, and the contributor could be entitled to all the benefits before enumerated; medicine and medical attendance were included in the arrangement. Reader, how much may be done with five-pence a-day!

A COMPARISON—FRENCH AND ENGLISH.—The French are not a better informed people than the English, and the cause of their comparative sobriety is to be looked for partly in the cheapness of their alcohol, but chiefly in the multiplicity of their social recreations. They have no occasion to resort to drinking. The lower orders are almost uniformly gay and light hearted, and their work and amusements (the natural enemies of drunkenness) are always with them in their social amusements. It is the wise policy of Government to encourage the tendency to good humour, and at the public feasts the State furnishes music and other accommodations, so that the people may dance gratuitously. In England, when a great lord desires to celebrate some event, he taps a hog's head of beer for his tenants, or turns a pond of water into punch: in France, he hires a few fiddles, and makes all the world merry with a quadrille. —*Chambers' Journal.*

TEETOTALLENS.—At the Brewster Sessions, which took place lately in England, a memorial from the teetotalers of Bradford was presented to the Justices, praying them not to grant any new licenses. On Tuesday night there was a large attendance of persons in the Teetotalers' Hall, Southgate, to hear a lecture from Mrs. Carlile, of Dublin, a lady upwards of 72 years of age. A great number signed the pledge after hearing the lecture.

INDUEN!—The city of New York has nineteen licensed grog-shops to each church, and thirty eight liquor sellers to each preacher of the Gospel.

A LOVELY TOWN.—In Lewisburg, Pennsylvania, a town lying in the west branch of the Susquehanna, containing 3,000 inhabitants there is not a single grog-shop or tavern, where alcoholic liquor is sold.

Canada Temperance Advocate.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which the drinker is made to stumble, or to fall, or is weakened."—Rom. xiv. 21—*twentieth Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; BUT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, NOR FOR PERSONS IN OUR EMPLOYMENT; AND THAT IN ALL FITTABLE WAYS WE WILL DISCOUNTENANCE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, NOVEMBER 1, 1847.

TO CORRESPONDENTS.

"The Drunkard's Sacrifice in our next."

PROSPECTUS OF THE

CANADA TEMPERANCE ADVOCATE, VOLUME XIV.

(Commencing January 1st, 1848.)

That the Press is second only to the living voice, as a means of disseminating light upon the Temperance question, will be readily admitted by all who have given the subject a moment's consideration; and if this principle be admitted, then it becomes the plain duty of every Temperance man, (whose means will allow him to do so), to subscribe for a *Temperance Paper*.

The Committee of the Montreal Temperance Society feel bound to state, that the *Advocate* does not receive that amount of support from the Teetotalers of Canada, which, as their organ, it deserves. The Circulation being at the present time only 3,000, gives one paper for every 50 Teetotalers; now there ought at least to be a circulation of 1 to every 10, which would make a list of

15,000: and this is quite practicable, if the societies will only resolve to do their duty.

We would respectfully invite the co-operation of the Ladies, whose influence has in some instances been employed for the extension of our list, with very great advantage. And cannot the young do something in this way to serve the cause? are there not some active youths who would traverse a section of each township and present our Prospectus to their acquaintances.

Will our friends to whom this Prospectus may come, place it in the hands of the most active Teetotaler, or put it up in the Post-Office, or some other suitable place, where all may have an opportunity of seeing and subscribing.

PRICES:

Canada.—1 copy, 2s 6d per ann.—10 copies \$14—20 copies \$28
U. Stat s.—1 do 4s 6d do 10 do \$8—20 do \$15
Britain.—1 do 2s 6d do 10 do \$14—20 do \$28

All orders to be accompanied with the cash—post-paid—and addressed to the Corresponding Secretary of the Montreal Temperance Society.

Montreal, October 15, 1847.

We give the prospectus in this number. What is to be done this winter? Are our subscribers to fall off, our issue to become more and more limited, and the cause die away in Canada? If communication by means of the press on the Temperance question ceases, certain it is, that all that has been gained will be lost. Now, the members of our Societies cannot but be aware of this. There is one thing quite certain, that when any one is induced to take the pledge, if he does not begin to read on the subject, he is in greater danger than ever. His mind does not become informed, and, after having abstained for a time, on the solicitations of some warm-hearted friend, who has pressed the matter on his attention, he forgets his first impressions, and some still more zealous emissary of evil allures him back to his former practices. Now, when we induce any one to sign, we ought to give him an opportunity of becoming thoroughly indoctrinated into the reasons for totally abstaining, which, to the candid mind, are really powerful and convincing. These reasons, however, must be pressed repeatedly, the same points must be taken up in the various phases in which they present themselves, and reiterated again and again. Do not let us think—well, we have said that, and heard it said, over and over, there is nothing new now to be brought up on the Temperance question. We must get rid of this Athenian mode of trying to be quit of trouble. We do not pretend to bring forward what is new on the point. We must have another revelation ere any thing new will be brought forward in evangelical truths, and, we suspect, it is much the same with this handmaid of the Gospel. The old things must be spoken, even if it be by different men, and we must, in the old way, look for the blessing from Him who alone can bestow it.

If then, it be desirable to increase knowledge on this point, we must have our friends in the country to bestir themselves once more. We urge them, because we not only have no right to say to any one, "Sit still, and let the matter alone, take thine ease, drink thyself, and let thy fellow-men around thee use that which ruins them here and hereafter;" but we have an impression, that our vocation lies altogether the other way, and that we are under obligation to press on every society and member, the duty of endeavouring to obtain subscribers for the *Advocate*. We refer to the prospectus for terms. They are low, too low, for even paying expenses, unless our subscription list is materially increased. These expenses are kept down as much as is practicable. They are merely for the paper, printing, and despatching. Every thing else is gratuitous, so that our subscribers have the satisfaction of knowing, that their half dollars, for twenty-six numbers, are made to go as far as possible in the extension of the cause of Total Abstinence.

REV. C. J. WARREN'S ADDRESS TO CHILDREN.

On the afternoon of Monday last, the Rev. C. J. Warren, addressed a large number of children, in the Lecture-room of Cote Street Free Church, on Temperance. We believe there could not have been fewer than 500, and when we remember that the time of meeting was the time usually devoted to play, or at which it was necessary for the children to go home to dinner, we count it as a good omen, that so much interest is being taken in the temperance cause. Mr. Warren said:—

My Dear children,—You have often seen an intoxicated man, and probably, some of you may have seen one under the influence of delirium tremens. About a fortnight ago, I saw one in the United States, who drank until he brought on a fit of this awful disease. He ran away from his home, saying there were 100 devils in him. I could not help saying to him, you should not have taken one into your lips. Oh, he said, that is true, the devil is in the liquor; I no sooner put wine into my lips, than in a little the devil comes out. A friend once said to me, that he was dining with a number of lawyers; when sober, they would not think of using profane language, but, when they had taken one or two glasses of champagne, and it began to do its work, then they began to swear, and say what they would at another time be ashamed of, and sometimes deeply regret. When the spirit of the foul prince of darkness mixes with the spirit of rum, these things appear. None of you would like to have delirium tremens. Suppose, now, you saw a boy or a man in a boat on the river, above the falls of Niagara, he struggles and tries to escape, but the current is too strong, and on, and on, it sweeps him, sometimes alarmed and sometimes hoping to escape, until it dashes over the falls and he is gone. Now, suppose again, you were in the boat and were just ready to perish, and there was a company of persons on the banks with a rope and a hook attached to it, which, being thrown, might hold the boat, and drawing it ashore, might save you. Would it be wrong to throw the hook and rope? Certainly not. Would it be wrong not to throw them? Assuredly it would. Would it be wrong to say, I did not push him into the stream, I did not advise him to go into the boat. You see how this applies. The boat and hook are total abstinence, which can certainly save even when in the stream, but who would be so presumptuous as venture into the dangerous rapids.—I was speaking with your Mayor, and said I had seen fewer drunken men in Canada than I had expected. While I spoke one reeled past, he had all the appearance of having made his bed in the mud, his dress was soiled with mud; such a man going on so, may have this delirium very soon, he is in the rapids and may go over the falls. The man who drinks is, in fact, rowing towards the falls. Here is a question for you. Are there any girls here who have brothers? (Yes, yes!) Are there any here who love their brothers? Let those who do so hold up their hands. (A little forest of hands was held up.) Would you wish your brother in the boat? (No!) I ask you then to fancy that some relative is a drunkard; he may have delirium tremens next week,—he may next year; we wish then to save from this, and every evil connected with drinking. That is the principle of this song which we shall sing. Mr. W. then led the children in singing a temperance hymn.

He then brought under the notice of the children, a temperance school-book, or catechism, got up by himself, as a kind of juvenile manual of temperance; it seems very suitable. As God's word, he remarked, is intended as a guide in theology and every thing; it must also in temperance. He had no wish to base his instructions on any thing else. He then read, and commented on various passages.

"Wherewithall shall a young man cleanse his way? By taking heed thereto, according to thy word." "My Son, if sinners entice thee, consent thou not." "Enter not into the path of the wicked. Whosoever enters into the path, will come to the end of the wicked. He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."

A few words on the deceitfulness of strong drinks. Deth the wisdom cry? What says she of this? She speaks to young and old, she cries aloud. "Wine is a mocker, strong drink is raging, and who is deceived thereby is not wise." You have all heard of the rattle snake. Suppose there was one in the streets; some of them are very beautiful, they can show the appearance of a bright rainbow on their skin, and can make a rattling with their tails, just as little boys will sometimes drum with two sticks. Suppose he was on the sidewalk, and he looked so nice, you would play with him, and some one called to you not to go near him, he has poison in his mouth, he will bite, and poison, and destroy you; he is a mocker, he is raging, he not deceived by his looks or his beauty. Would you show wisdom in yet going near him? Well, doth not wisdom, the wisdom of heaven, declare, wine is a mocker.—Another verse. "Look not on wine when it is red." Now, in some temperance halls I have seen a motto, "Beware of the first glass." But God goes deeper,—farther back than this. Beware, he says, of the first look. The less is forbidden in the greater.—the end in the beginning,—Now, there are certain characteristics in wine. In the juice of the grape, as you squeeze it out, it does not mock, but by and by it assumes a mocking character, and at the last, "it biteth like a serpent, and stingeth like an adder." Yes, no serpent like it for biting and stinging.

Now, another lesson. "Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink." I see a man lately, who boasted he could drink two quarts of whiskey between sun and sun, and you would not know that there was any difference on him from what he was in the morning; he conceals himself strong, and thought this was a proof. I said, probably he was drunk in the morning, or in all probability the reason was that the liquor he had already taken had tanned his stomach, and had acted on its membranes, as oak or other barks acted on leather, drawing together, searing the delicate lining, thickening it like two pieces of sole leather glued together. This lining, when in a healthy state, is like plush, soft and velvety. And think of that delicate material thus spoiled and changed by strong drink. Who has woe, who has redness of eyes?

Now, we must have a verse against the traffic. "Wo unto him that giveth his neighbour to drink." Stop a little.—Does not the Bible say—"Whosoever shall give a cup of cold water only, in the name of a disciple, shall in nowise lose his reward." Does the Bible contradict itself? Is it indeed wrong to give his neighbour water or milk to drink? No, a blessing is pronounced on that, but the woe of God is pronounced on him who would induce his neighbour to drink strong drink, "that putteth his bottle to him." That is the explanation that shows the kind of drinks which is condemned and denounced thus strongly. A gentleman was once sitting at table, when he was asked to drink wine. "No," he said, "wine is a mocker." "Oh then, perhaps you would have something stronger, here is brandy." "No, strong drink is raging." "Will you then pass the bottle for us?" "No," he said, "woe unto him that putteth his bottle to his neighbour."

Thou hast consulted shame to thy house by calling off many people, and hast sinned against thy soul. For the stone shall

ery out of the wall, and the beam out of the timber shall answer it.

I dare say you all attend Sabbath School. No doubt you have heard of Dr. Doddridge, who lived a great many years ago in England. He was one of the best of ministers. When a little child, he was very sick, and his mother took him to Sunday School. And where do you think that was? It was in her own house, on her own knee. There she taught him, that was his school. All round the room there were little tiles hung up, having scripture stories on them. There was Jesus in the manger, Jesus healing sick, feeding the five thousand with the seven loaves, in the garden, on the cross, ascending to heaven. So little Philip learned about heaven from the tiles. Well he must appear at the judgment of God, and give an account of the lessons he received. He then will have all these brought to remembrance, they will testify and speak. So the stone shall cry out of the wall, and the beam shall speak. Distilleries and dramshops shall come up as gent witnesses of all they have seen, and shall testify against those who kept them in existence at the last day; every beam, rafter, nail, every stone in the wall shall have a tongue, the things we may suppose mute, shall become vocal, and fearful must be the revelations which they can make against all who have trafficked in these drinks. Truly they shall find that "they have consulted evil to their house."

Then we have a lesson for kings and all in authority. Wisdom also says. "It is not for kings to drink wine, nor for princes strong drink. Lest they drink and forget the law, and pervert the judgment of any of the afflicted." Thus magistrates are forbidden. Again, God said to Aaron, "Do not drink wine nor strong drink when thou goest into the Tabernacle of the Lord." There the ministers of the altar are forbidden. "A bishop must not be given to wine."

Mr. Warren also addressed a meeting the same evening, in the Lecture-room of Zion Church, to show the advantages of having the young inducted as temperance reformers, and the way in which this was attempted in the States. He believed the temperance reform was only second to the Gospel. It seemed destined to make the greatest change in society since the Christian era. The power of total abstinence in reforming, and in producing almost a new body in the subject of it, and in opening up sources of pleasure in the music of nature, and the beauty of scenery, was well illustrated by several striking cases, which Mr. W. advanced. First, then, is its nature to men, who have been under the influence of intoxicating drinks, how much more then to the young, whose energies and power of body and mind, have never been injured by their use. Under these impressions, some of the best men in the U. States have endeavoured to enrol the entire youthful population. Of this juvenile society, Chancellor Walworth is President. Already more than 130,000 names have been obtained. These have not been confined to New York, but also throughout New Jersey, Connecticut, and what has been called the land of steady habits, Massachusetts, but, which for some time past, the speaker feared, were habits of intemperance. These names were obtained by children circulating the pledge: from city to city, and village to village. Some very interesting circumstances connected with these efforts were stated in a manner which showed Mr. Warren to possess a keen sense equally of the sad and ridiculous. Some of the most interesting cases were connected with the children of drunkards, and rum-sellers. The expression of feeling, on the part of some children, who feared they might be induced or obliged to drink or sell, was a striking proof how abhorrent the practice is to all the better feelings. Mr. Warren then put his little publications into the hands of a small party of children, and showed how, by the system of question and

answer, combined with remarks from the instructor, the children might be thoroughly indoctrinated. We should be glad, indeed, that this little book proved a sort of temperance shorter catechism. The lessons it brings on the subject from scripture, without the smallest straining of passages to suit a purpose, must commend the matter to many minds, which have been inclined to look on the subject with suspicion and jealousy. The question book and the "Temperance Harp," both edited by Mr. Warren, may be had of Mr. Colt, M-Gill Street. They should be in the hands of every juvenile tectotaler. Not a little interest was excited amongst the young portion of the audience, by a picture which Mr. Warren showed, of a man with his drunken and tectotal face. Some may call such matters childish, and trifling, but we are of opinion that they are too truthful to be either the one or the other.

Mr. Warren left Montreal next day, for the States, but we think the impression produced by his visit, has been altogether good. A quiet and unassuming, but hard working earnest man he is, well suited for the sphere of labour which God has assigned him. He came here for the single purpose of trying to advance the cause of education and temperance amongst the young, and the calm, well regulated enthusiasm which seemed to guide all he spoke and did while here, will render him always an acceptable visitor, should his home engagements allow him again to visit Montreal.

He arrived here on the 14th, addressed a meeting that afternoon, preached twice, and addressed seven Sabbath schools, and on Monday afternoon and evening, delivered the two addresses of which we have given a synopsis.

The following letter was received from Mr. Kellogg, by the Secretary of the Montreal Temperance Society. Mr. Kellogg is now in Quebec:

TORONTO, Oct. 23, 1847.—I have lectured twice in this city, and shall twice more—and leave here Tuesday next for Montreal, and reach there, I suppose, Thursday. This may not give you time to get up a meeting, if you conclude to have one; and, if it will suit your Society, you may write to Quebec, that I will come down Thursday night next, and lecture Friday, and so on. I shall not go to Sherbrooke: it is so late, the roads will be very bad, I fear, and I will return from Quebec to Montreal week after next, and if you conclude to have a meeting or two, have them then. We can fix the time for them before I go to Quebec, so you will have a week nearly to make any arrangements. I propose this course; but you may arrange just as you please, as I will be satisfied. I was at Kingston and Cobourg; but there, and here, the cause is in a very low state. It is sickening to see the insensibility of good men on this great question, and the marvellous apathy manifested by all classes of society. What can be done? Rum-sellers and distillers are members of churches in good standing. Oh! that our Heavenly Father would soften the hearts and enlighten the minds of His professed followers, and lead them in the way of truth! The evil is wide-spread and terrible. Multitudes are rushing down the slippery steps of strong drink to ruin, and nothing is doing to save and rescue them. Without the sustaining Grace of our Lord and Saviour we cannot face the opposition we are called to meet continually, and, without His special blessing on our labours, we can have no hope of success. But I am called, and must close my letter here. I thank you for the papers you sent me. I am well, but very low-spirited this morning; but I hope to see you soon, and will then give you an account of my visit to Kingston, Cobourg, and this city. Grateful for you for all your kind attention, and wishing you success in

your efforts to spread the principles of Temperance throughout this benighted land, I remain your obedient servant,

F. W. KELLOGG.

We have the pleasure of announcing that a Soiree, under the auspices of a Committee of Ladies, will be held in the lecture-room of Zion Church on Thursday evening next, the 4th instant. Mr. Kellogg will be present, and, with several ministers and gentlemen, will address the meeting, which will, very likely, be of a most interesting character. It is expected that Mr. K. will give an account of his visit to the Eastern and Western parts of the Province. The tickets are 2s. 6d. each; and we hope there will be a full attendance.

THE AUTOBIOGRAPHY OF JOHN B. GOUGH.

Six Sermons on INTEMPERANCE, Delineating its Nature, Occasions, Signs, Evils, and Remedy, By LYMAN BEECHER, D.D., Boston, United States, with an Introductory Preface by the Rev. WM. REID, Lothian Road, Edinburgh.

On the TRAFFIC IN INTOXICATING LIQUORS, showing its Immoral and Destructive Tendency, by the Rev. ALBERT BARNES, author of Notes on the New Testament, with Preface by the Rev. JOHN KINK, Edinburgh.

We call attention to the advertisement, in this number, of three of the publications of the British Temperance League. They are indeed cheap publications, and will, we trust, have a good circulation here. We do not at present make extracts. We have already inserted an abridged life of Gough, and it seems unnecessary to say anything in its favour as a book of thrilling interest; and yet the feelings and struggles thus depicted are matters of every day occurrence—they are the experience of thousands—the difference in this case being, that Gough has returned from the abyss to tell us the tale of his moral prison-house. He has been able to do that here really in words that burn, and we can scarcely imagine how the pen of fire that has drawn up this Autobiography can be exceeded in his speeches of which the testimony everywhere is, that he is "the most eloquent champion of the cause in America."

Dr. Beecher's "Six Sermons on Intemperance," delineating its nature, occasions, signs, evils and remedy, form an excellent philosophical and practical digest of the whole subject of intemperance.

"Barnes on the Traffic," is really the teetotalers book of the political economy of the question. Other classes, however, than economists are addressed. We give the concluding paragraphs of this pamphlet.

Here I close. The path of duty and of safety is plain. These evils may be corrected. A virtuous and an independent people may rise in their majesty and correct them all. I call on all whom I now address to exert their influence in this cause, to abandon all connexion with the traffic, and to become the firm, and warm, and the thorough-going advocates of the temperance reformation. Your country calls you to it. Every man who loves her welfare should pursue no half-way measures, should tread no vacillating course in this great and glorious reformation.

But more especially may I call on young men, and ask their patronage in this cause. For they are in danger, and they are the source of our hopes, and they are our strength. I appeal to them, by their hopes of happiness, by their prospects of long life, by their desire of property and health, by their wish for reputation, and by the fact that, by abstinence, strict abstinence alone, are they safe from the crimes and loathsomeness, and grave of the drunkard. Young men, I beseech you to regard the liberties of your country, the purity of the churches, your own usefulness, and the honour of your family—the feelings of a father, a mother, and a sister. And I conjure you to take this stand by a reference to your own immortal welfare, by a regard to that heaven which a drunkard enters not and by a fear of that hell which is his own appropriate, eternal home.

Again, I appeal to my fellow professing Christians—the ministers of religion, the officers and members of the pure church of God. The pulpit should speak in tones deep and solemn, and constant, and reverberating through the land. The watchmen should see eye to eye. Of every officer and member of a church, it should be known where he may be found. We want no vacillating counsels, no time-serving apologies, no coldness, no reluctance, no shrinking back in this cause. Every church of Christ the world over, should be in very deed an organization of pure temperance, under the headship and patronage of Jesus Christ, the friend and the model of purity. Members of the church of God most pure, bear it in mind that intemperance in our land, and the world over, stands in the way of the gospel. It opposes the progress of the reign of Christ in every village and hamlet, in every city, and at every corner of the street. It stands in the way of revivals of religion, and of the glories of the millennial reign. Every drunkard oppresses the millennium, every dram-drinker stands in the way of it, every dram-seller stands in the way of it. Let the sentiment be heard, and echoed, and re-echoed all along the hills, and vales, and streams of the land, that the conversion of a man who habitually uses strong drink is all but hopeless. And let this sentiment be followed up with that other melancholy truth, that the money wasted in this business—now a curse to all nations—may, the money wasted in one year in this land for it, would plant a Bible in every family on earth, and establish a school in every village; and that the talent which intemperance consigns each year to infamy and eternal perdition, would be sufficient to burn the gospel over sea and land—to polar snow, and to the sands of a burning sun. The pulpit must speak out: and the press must speak: and you, fellow Christians, are summoned by the God of purity to take your stand, and cause your influence to be felt.

These treatises are very neatly and clearly printed. We presume it is intended to have a series of them, and they will form an excellent volume. The number on hand with Mr. Wadsworth is limited, and an early application is necessary, to ensure getting a copy.

We have been favoured with a copy of Mr. Wadsworth's Temperance Manual, almost too late even to notice its appearance. We can recommend it to our readers, and trust it will have a wide circulation. Apart from its merits as a home publication, it ought to be in the hands of all.

TEMPERANCE SOIREE TORONTO.

On Tuesday evening the 12th instant, a large party of teetotalers and their friends met and took tea, in their new hall, which had been formally opened for the purposes of the Temperance Society, on the evening previous. The weather was very unfavourable, yet the house was well filled on both occasions. Much praise is due to the ladies for the bountiful supplies gratuitously furnished for the festival; to the committee having charge of the general arrangements; and to the choir, whose services contributed so materially to the pleasures of the evening. Several of the pieces sung were original, and all were executed with the happiest effect.

After tea, Jesse Ketchum, Esq., the projector of the building, who had given the ground for the site, and contributed also liberally towards the erection of the structure, took the chair, on the platform, and opened the subsequent proceedings of the meeting by a brief address. He alluded to the benevolent cause in which the Temperance Society was engaged, to the good which had been effected by its means, and expressed a hope that the raising of such an edifice might contribute largely to its future prosperity and success. The aged veteran of temperance, who had come from Buffalo to be present on the occasion, received a most cordial and decided welcome from his former fellow citizens. He was then followed by addresses from Messrs. Lillie, Richardson, Roaf, and Milne; the latter of whom spoke experimentally upon the value, importance, and safety of adopting the principle of total abstinence from all that inebriates.

Previous to the retirement of the company, the chair having been vacated by Mr. Ketchum, Thomas Ewart, Esq., was called to preside, when the Rev. Mr. Richardson (after pronouncing a becoming eulogium upon the founder of the hall), seconded by the Rev. A. Lillie, moved a vote of thanks to Mr. Ketchum, which was carried unanimously and with great applause. Mr. Lillie afterwards called the attention of the assembly to the valuable services which Mr. A. Christie (now one of the Vice-Presidents) had rendered to the Society during his ten years' labour as Secretary; and moved, seconded by Mr. Wixon, that a cordial vote of thanks be given to the late Secretary, for his faithful and efficient services, which was unanimously carried.

After singing the Doxology, the party separated about 10 o'clock.

P.S.—The proceeds of the soiree amounted, we learn, to about £15. This together with the sums which may be raised from the occasional renting of the hall, will, we suppose, be devoted to the payment of the debt still due upon the building.—*Examiner.*

EXTRACT FROM NOTES OF A DISCOURSE ON THE MORAL AND RELIGIOUS TRAINING OF THE YOUNG.

By the Rev. J. C. Warren, Secretary of the New York State Juvenile Temperance Society.

I would now call your attention to another feature of education. It has been my privilege for some years to lecture on Temperance, but yet, considering it only in a secondary light, I would not be satisfied if I were not enabled on Sabbath to hold up Christ to my fellow-men. I look on Temperance as tending to lead men to him. We are now making systematic efforts to reach every village—to have all to kneel around the family altar, and, at the same time, have their names on the Temperance roll, that they may thus be bound together. We have felt more and more need of this, since of late years, boys have been seized on by the emissaries of Satan to make drunkards of them. There must, therefore, be corresponding efforts on the part of the friends of truth. It has been ascertained that in the United States, in the course of 40 years, 1,500,000 have fallen into the drunkard's grave. Let any one look back on his companions and he will find that the fairest and most promising of the flock have been swept away by this sin. My heart was pained very lately, to see at a Hotel in Albany, a lawyer, who was qualified by his talents to shine at the bar, in a state of drunkenness, leaning against the wall, holding a tumbler in both hands. This was at 10 o'clock at night, and, by two o'clock next morning, he was ushered into eternity under the influence of delirium tremens. One of our best clergymen, Dr. Sprague, while visiting the jail, found a man who had been committed for riotous and boisterous noise on the streets. He told him that he had been a pupil of Dr. Chalmers, and had followed him in the same pulpit, "Take my key he said, and go to my boarding house and you will find proof of the truth of what I say." It was all true. He was persuaded to sign the pledge, and was taken from prison, and, from that day to this, has been faithful to his pledge. At the request of Dr. Sprague he prepared some notes respecting Dr. Chalmers, which were found to be sheets written in a style worthy of the great man himself. Do we err on pressing the claim of Temperance when we find such things? Is there not reason for effort? Mr. W. added, he would return home with hope if he could do something towards saving children in this Province. "I would urge on you," said he, "systematic, combined effort—may God bless you—may he enable you to train up your children in his fear, fit them for honour and usefulness on earth, and finally, for glory beyond the skies."

Education.

SELF-IMPROVEMENT.

TO THE YOUNG MEN OF ENGLAND.

DEAREST HOPE OF THE FUTURE!—In commencing our promised series of Letters on *Self-improvement*, we cannot better introduce ourselves than by laying before you the admirable, the inimitable Address of the Rev. Thomas Binney to the Young Men and Boys of the Grammar-school, Mill Hill. It is studied throughout with golden truths and great principles. It supplies the elements of a voluminous treatise. It deserves your perusal twenty times over. Read it, we beseech you; read it—read it—read it! And we will proceed another stage in our Elysian march next month.

MY DEAR BOYS,—You have heard what I have been saying about learning and religion; you see how we attach importance to both. Knowledge is good—large information is very desirable;—but *religious* knowledge is absolutely necessary. Science, literature, and elegant accomplishments—all that gives to the intellect greatness or refinement—if possessed apart from religious faith and holy character, are only as flowers that adorn the dead. There is a knowledge which purifies while it expands—which is life to the soul as well as light to the intellect—which will go with you to any world—and *prepare you for any*, by guiding you safely through the dangers of this. Seek that knowledge where you know it is to be found—in those "holy Scriptures," which you are here taught, and "which are able to make you wise unto salvation, through faith that is Christ Jesus." Cultivate, dear youth, piety towards God, deep reverence for his presence, his service and his name. Pray to him for that pardon of sin which boys need as well as men, and for that grace which children as well as adults can receive. The promise is to you as well as to us.

In relation to your general conduct, I should like you to associate real nobility and greatness of character with what is *moral*, with habitual obedience to the law of conscience and the dictates of duty. Vice is mean and degrading as well as wrong. In the Bible, sinners are represented as objects of contempt as well as of condemnation. A bad boy knows well enough that he deserves to be despised, for he can't help sometimes despising himself. Do bravely and manfully everything that you feel you *ought*. Cultivate a generous, open, unsuspecting temper. Despise selfishness; hate and loathe it in all its forms of vanity, self-will, oppression of the weak, harshness to the timid, refusal of help which it would be proper to render, or of little sacrifices to serve others. Detest everything like duplicity and deceit. Don't go within a mile of a lie. Value your honour, truthfulness, and integrity. When you have misunderstandings, do not be ashamed of acknowledging error, or apologising for wrong. As soon as possible get rid of grudges and resentments, and live together in cheerfulness and love. Be in manners at once frank and courteous—in act and conversation delicate and pure. In one word, desire in all things so to behave yourself, that, as you "grow in stature, you may grow in wisdom, and in favour with God and man."

One word in relation to your studies—*work*. Work well, hard, cheerfully. Don't wish just to get through or to get off easily, or to be indebted to any one for anything whatsoever that you ought to know and to do yourselves. Everything depends on your diligence and industry. Let none of you fancy that because you have genius you may dispense with labour. No boy ever translated Homer by inspiration. Nothing will come to you in this way. Nothing valuable is in this world either done or got without effort. "Nature gives us something at first"—something to start with—our original capacity, whatever it may be. "Everything after this she sells,"—sells always, sells to all, and sells dear. You must pay the price. By *intellectual labour* you may purchase for your eyes attainments and distinctness; happiness and respect come by virtue. If you like, you may be idle, thoughtless, wicked; the price is ignorance, contempt, hell. Recollect, also, that, in the long run there can be no mistake. No boy or man can ever really get what he has not purchased or, carry away what belongs to another; or, if he does so, or appear to do so, he cannot keep it for any long time without being detected. Every day is a day of judgment—a day of reaping as you have sown—of revelation of what you are. "No man is

concealed," or can be. Not one of you can go through life, all the way, with the reputation and character of a good scholar, if you are not really such. Things will be constantly occurring to reveal you, and society will not be long in ascertaining your precise height and depth—your solid contents and superficial dimensions. In the same way, you cannot pass for what you are not in respect to your actual moral character; somehow or other you will come to find yourself weighed and measured. You will pass among your fellows for what you are worth, and for nothing more: if you are worthless, the world will soon make the discovery, and it will let you know that it has made it. Depend upon it, the best way to be thought good is to be good; the surest mode of being bad in reputation, is to have a character.

If at this moment I could gather together here all the pupils that have ever been located within these walls; if I could summon them from wheresoever they sojourn, and cause them to surround you in visible forms, and thus show you exactly what they really are, it would be a most affecting and instructive spectacle. Many, probably, would have to rise from their graves; of these some would appear as spirits of light—some, it is to be feared, with the awful aspect of lost souls. Others would be brought from the ends of the earth and the isles of the sea—from under ancient dynasties and new republics—from continents and colonies of the other hemisphere. Of these, some would be found to be honourably engaged in commercial enterprise; some to have been driven from their fatherland by folly or misfortune; some to have gone voluntarily, forth as ministers and missionaries, the highest form and office of humanity. Of those that would come from the metropolis, and from the towns and cities of our country, how great would be the number, how varied the pursuits, how different in their tastes, habits, and character, how changed in appearance, perhaps in opinions, sympathy, belief, from what they were when, in this scene, as little boys, they plied their tasks or bounded in the play-ground, or knelt in prayer! Some would come with university honours and literary reputation, some as presbyters of the Established Church, some as the guides and bishops of our own. Many would be here, there can be no doubt, who have passed through life, and are passing through it, with honourable characters and spotless reputation; many who are enjoying the fruits and rewards of steadiness and industry; and many besides, who, adding to their virtue, faith, and following on their religious training, are known and esteemed as religious men and adorn the community in which they move. Pleasant would it be to look upon the countenance of such men—men of intelligence, virtue, and religion; pleasant for you to hear their words of encouragement, and their united testimony to the advantages of learning, the worth of goodness, the possibility of securing, and the satisfactions flowing from the friendship of God!

While such as these might allure and attract you toward holiness and heaven, there would be some others whose career and appearance would operate upon you in another manner; whose ruined characters and blighted prospects, debilitated health, reckless habits, wretchedness, and shame, would alarm and deter you from following their courses, and move your hearts by pity and terror. Some of these, perhaps, when at school, were gay and buoyant, loved by their associates, and worthy to be loved; they entered life with high hopes and bright prospects; they were the pride of their parents; everything was done for them to secure and facilitate their advancement and success: with all this, they have come to what I have described—a ruin and a wreck. If such could speak, they would probably tell you that they fell from not having a fixed, settled, and serious aim in life; that they gave themselves up to the satisfactions of the moment, whatever they might be; passed thoughtlessly from pleasure to pleasure; cared for nothing but immediate enjoyment, having no idea of living for any great or honourable purpose: thus wasting their talents and squandering time, they easily proceed from folly to vice, till they found themselves utterly and irretrievably ruined. But, instead of fancying what they might say, I will tell you what actually was said by a man of good abilities and finished education, who thus wasted life, and saw his error when too late. I refer to Sir Francis Delaval, who, when he was on his death-bed, sent for Mr. Edgeworth, and thus addressed him:—"Let my example warn you of a fatal error into which I have fallen. I have pursued amusement, instead of turning my ingenuity and talents to useful purposes. I am sensible that my mind was fit for greater things than any of which I am now, or was ever supposed to be, capable. I am able to speak fluently in public, and I

have perceived that my manner of speaking has always increased the force of what I said; upon various important subjects I am not deficient in useful information; and, if I had employed half the time and half the pains in cultivating serious knowledge which I have wasted in exerting my powers upon trifles, instead of dissipating my fortune and tarnishing my character, I should have become a useful member of society and an honour to society. Remember my advice, young man. Pursue what is useful to mankind. You will satisfy them, and, what is better, you will satisfy yourself."

Such was the melancholy close of a sinful course. God looked that any of the bright eyes that are now before me, glistening with the dew of their young life, and sparkling with the light of innocence and joy, should come to be dimmed with regrets like these! Nay, God forbid that any of you, my dear boys, should neglect to learn the important lesson, that what formed the highest object of this dying man's ambition and desire, even if attained, however it might really "satisfy" the world, ought not always to "satisfy yourselves." The best that he wished he had lived to and aimed at, is short of the best that you should pursue. God is to be satisfied as well as "mankind." However the one may be content with virtue, the other requires piety and faith. He demands character founded on religion—"usefulness" flowing from love to himself. Your best doings will be imperfect; you need mercy to pardon sin, the Holy Spirit to implant principles of heavenly strength, grace to renew and sanctify the heart, the atonement of Christ believed, trusted in, pleaded in prayer, as the source of hope and the ground of acceptance. "Seek first the kingdom of God." "Study to show yourselves approved unto Him." "Serve him with reverence and godly fear." Be strong in the grace that is in Christ Jesus." "See that ye neglect not the great salvation." "Flee, also, youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Pursuing a course of holy action and religious youthfulness, you will come to know the truth of the memorable words of one of our devout and illustrious ancestors.—"You have been accustomed," said Phillip Henry to a friend standing by his bed-side as he was about to die, "you have been accustomed to note the last words of dying men; these are mine.—*A life spent in the service of God is the happiest life upon earth.*"

"Behold the happy man!

"I have watched him from his infancy, and seen him in the grasp of death.

"He knelt beside his cradle, and his mother's hymn lulled him to sleep.

"In childhood he loved holiness, and drank from the fountain-head of peace."

"Wisdom took him for her scholar, guiding his steps in purity.

"He lived unpoluted by the world; and his young heart hated sin.

"Thus did he walk in happiness, and sorrow was a stranger to his soul.

"He put his hand with constancy to good, and angels knew him as a brother.

"And the busy satellites of evil trembled as at God's ally.

"He bent his training to religion, and religion was with him to the last:

"For I saw him after many days, when the time of his release was come,

"And I longed for a congregated world, to behold a dying saint.

"As the aloe is green and well-liking till the best summer of its age,

"And then hangeth out its golden bells to mingle glory with corruption.

"As a meteor travelleth in splendour, and then bursteth in dazzling light,

"Such was the death of the righteous; his death was the same at his setting."*

—*Christian Witness.*

* Tupper's "Proverbial Philosophy." First Series.

COMFORT FOR HOMELY WOMEN.—"Beautify," says Lord Kaimies, is a dangerous property, tending to corrupt the mind of wife, though it soon loses its influence over the husband. A figure agreeable and engaging, which inspires affection without the bribery of love, is a much safer choice. The graces lose not their influence like beauty. At the end of thirty years, a virtuous woman, who makes an agreeable companion, charms her husband more than at first. The comparison of love to fire holds good in every respect, that the fiercer it burns the sooner it is extinguished."

Agriculture.

Extracted from an American Paper.

MAKING SOAP.

Soap cannot be made unless the lye is of the right strength: it must not be too weak nor too strong. And it sometimes occurs that when the lye is of the right strength it will not form soap: the reason is that, from the exposure to atmospheric air, it is deprived of a property essential to success. This may be remedied in time. After boiling it with suitable proportions of grease and lye, and not been successful, put in a lump of lime; if not enough, put in more, and it will form soap, when every hope of success had fled.

Lye should be just strong enough to bear an egg on as large a pot as a shilling piece, if it sinks below, or is borne up half way, it will not do. Use three pounds of grease to a pail full of lye; and when it boils thick, it is ready to put away. Potash will make soap, if dissolved by boiling, but it is not as good as hard wood ashes, put up in barrels or leeches for lye. To make a barrel of soap, it will require five or six bushels of ashes, with four quarts of lime; if slacked, double the quantity. The lime should not be put at the bottom of the leech, but dissolved in two or three pails of boiling water, and turned on the ashes, after it has run a pail full or two of strong lye.

The barrel should have holes bored in the bottom, and raised with four bricks, or a barrel without a bottom will do, with sticks and straw, to keep the ashes in place, standing on a wide board, with a channel cut for the lye to run. Spoke the ashes, by putting on a little water at a time, for a day or two, and then a gallon every hour or two, until the strength is exhausted.

CURE FOR FOUNDERED HORSES.

As soon as you find that your horse is foundered, bleed him in the neck, in proportion to the greatness of the founder. In extreme cases, you may bleed him so long as he can stand up. Then draw his head up, as is common in drenching, and, with a spoon, put back on his tongue, strong salt, until you get him to swallow one pint. Be careful not to let him drink too much. Then anoint round the edges of his hoofs with spirits of turpentine, and your horse will be well in one hour.

A founder pervades every part of the system of a horse. The steam arrests it from the blood, the salt arrests it from the stomach and bowels, and the spirits of turpentine arrests it from the feet and limbs.

I once rode a hired horse ninety-nine miles in two days, returning him at night the second day; and his owner would not have known that he had been foundered if I had not told him, and his founder was one of the deepest kind.

I once, in a travel of seven hundred miles, foundered my horse three times, and I do not think my journey was retarded more than one day by the misfortune, having, in all cases, observed, and practiced, the above prescription. I have known foundered horses cured at night on green feed: in the morning they would be well, having been purged by the green feed. All founders must be attended to immediately.—S. W. Farmer.

TOMATO FIGS.

Take six pounds of sugar to one peck, or 16 lbs., of fruit. Scald, and remove the skin of the fruit in the usual way. Cook them over a fire, their own juice being sufficient, with the addition of water, until the sugar penetrates, and they are clarified. They are then taken out, spread on dishes, flattened, and dried in the sun. A small quantity of the syrup should be occasionally sprinkled over them while drying, after which, pack them down

in boxes, treating each layer with powdered sugar. The syrup is afterwards concentrated and bottled for use. They keep well from year to year, and retain surprisingly their flavour, which is nearly that of the best quality of fresh figs. The pear-shaped, or single tomatoes, answer the purpose best. Ordinary brown sugar may be used, a large portion of which is retained in the syrup.

MODES OF PRESERVING BUTTER.

In all that has been written on this subject in this country, we have not seen any recommendation to melt and strain it. Yet there can be no doubt that the process proves effectual. We have often told our readers that thorough working is necessary to exclude the buttermilk, and leaves the butter pure. We have told them that it has been kept sweet for years, without a particle of salt, by separating entirely the impurities that are found on churning the cream. But this is not always an easy matter. Washing with pure water is the best method that we have practised, or known to be practised.

We have often asked the question, why we should not boil the butter that we propose to keep, as we boil the fat of the hog for lard, and the fat of cattle and sheep for tallow?

It is well known that lard and tallow will keep sweet for a year without salt; and who can doubt that butter may keep as long? On examining a recent publication, which we noticed in one of the last numbers of the *Ploughman*, "On the food of animals; by Robert D. Thompson, of Glasgow," we find the following remarks:—

"**MODES OF PRESERVING BUTTER FRESH.**—The cause of the tainting of fresh butter depends on the presence of the small quantity of curd and water, as exhibited by the preceding analysis. To render butter capable of being kept for any length of time in a fresh condition, as a pure solid oil, all that is necessary is to boil it in a pan till the water is removed, which is marked by the cessation of a violent ebullition. By allowing the liquid oil to stand for a little while, the curd subsides, and the oil may be then poured out, or it may be strained through calico or muslin, into a bottle, and corked up. When it is to be used, it may be gently heated and poured out of the bottle, or be cut up by means of a knife or cheese gauge. This is the usual method of preserving butter in India (see, also, on the Continent; and it is rather remarkable that it is not in general used in this country. Bottled butter will thus keep for any length of time, and is the best form of this substance to use with success."

To our own taste, melted butter is more agreeable than any other that has been long kept in firkins unmelting; and frowy butter is rendered more palatable by melting it at the time of using it. Why not melt it before it changes?—*Mass Ploughman*.

THE FORK vs. THE SPADE.

As digging and stirring the soil is the most laborious and most indispensable operation in horticulture, (says a correspondent of the *Gardener's Chronicle*.) it is highly important to inquire by what tool digging is best accomplished. The spade is almost universally used—so much so, indeed, that the fork has generally a specific name, as though it were only fit for one department of labour. It is generally called the "potato fork," because it is employed in unearthing that root; and, in many gardens, that is its sole occupation. Much has been said, at various times, on the superiority of the fork to the spade for general purposes; but the advice is seldom followed. The spade has always been used on my own premises until the last winter; and no man who has worked for me has ever said: "Sir, will it not be better to use the fork?" But, having occasion to dig myself last autumn, I used the fork, and was so amazed at the ease and rapidity with which the work was done, that I have never since allowed the spade to be used when the former instrument was available. A moment's thought will point out in what the superiority consists. The friction is only one half that produced by the spade, and stones present, comparatively, no obstacle. A sandy soil, of course, could not be worked by the fork, but light ground may. Another advantage is the lightness communicated to the soil when it is forked up. The fork, indeed, gives the land a sub-soil ploughing, if the prongs are long enough. Let the amateur make the experiment himself, and, I am sure, he will seldom afterwards use the spade.

News.

THE LATE COLONEL STODDART AND CAPTAIN CONOLLY.—The *Friend of India*, of the 29th July, says, on the subject of these two unfortunate gentlemen,—"For some time past there has been a rumour that the King of Bokhara had put to death the infamous Abul-ool-Sunnad Khan, who has been rendered so notorious by Dr. Wolff's narrative. It has now been confirmed, in a letter of a merchant at Bokhara, to his Correspondent at Cabul.—The King struck him on the head himself with a small axe, upbraiding him with having instigated him (the King) to slay Stoddart and Conolly. This information gives additional confirmation to that which was, indeed, too evident previous'y,—that those two unfortunate officers were positively put to death by the Commander of the Faithful. Their relatives are, we fear, still buoyed up with hopes of their existence, which it is natural for them to cherish; but the present intelligence places the report of their death beyond all doubt."

THE CHOLERA.—The Emperor of Russia has abandoned his intended visit to Poland. The number of persons who died of cholera, between the 16th October, 1846, and the 14th June, 1847, in the Caucasus, amounted to 6,318. The cholera reached its greatest intensity, in Astracan, on the 25th July. On the 31st of that month, 131 persons died. It has now almost entirely disappeared in that quarter; but it is now stated that it has reached Riga, the first Northern city at which it showed itself in 1831. The Mussulmans are said to have suffered less than the Russians, in consequence of their greater sobriety, and of their being better clad.

STATE OF SICILY.—Five hundred spies have been sworn into office in all large places; and fewer, in proportion, in smaller ones. All letters sent, or received, are opened by the authorities. At Reggio, seven poor fellows, mixed up in the late conspiracies, have been shot; and, at Messina, seventeen were to share the same fate. Arrests continue daily, and young men of the highest families now lie incarcerated at the bottom of damp and unwholesome prisons. Steamers are constantly plying between Naples and places suspected of being hostile to the Government.

SUDDEN DEATH.—Yesterday evening, a woman named Parsons, while in an intoxicated state, fell on the floor of P. Conway's house, and, when carried to bed, was found dead!—*Dundas, Oct. 29th, 1847.*

The *Quebec Chronicle* has, in many successive numbers, been publishing a list of the names and places of previous residence of all the emigrants who have died at Grosse Isle during the present year. This is now completed,—making an aggregate of 3,452,—and the following recapitulation is given, showing the weekly number of deaths, from the commencement to the close of the season:—

First week, 1: 2nd, 16; 3rd, 71; 4th, 119; 5th, 151; 6th, 202; 7th, 156; 8th, 111; 9th, 165; 10th, 171; 11th, 197; 12th, 188; 13th, 229; 14th, 322; 15th, 258; 16th, 256; 17th, 191; 18th, 143; 19th, 133; 20th, 131; 21st, 86; 22nd, 61; 23rd, 33; 24th, 14. Total, 3152.
Add to which the deaths on the passage to this date...3000
Do do in Vessels during detention at Quarantine...1182
Do do at Marine Hospital say...1000
6182

Making a grand total of..... 9631

The Quarantine Station at Grosse Isle may be said to be closed for the season. All the healthy and others have been forwarded up, and but two patients now lingering there; both of them connected with the establishment, and both very ill of fever.—William Lindsay and Hum. All the remaining supernumeraries will be discharged on Tuesday next. The first named individual has been peculiarly unfortunate. He has already suffered from two marked attacks of typhus. It is singular enough that several of the lately returned from Grosse Isle have been attacked with fever, and died within a brief period; and others are now labouring under the disease. They all left in full health, or at all events apparently so. We are sorry to hear that Dr. Painchaud, junior, the House Surgeon of the Marine Hospital, is now ill of typhus fever.—*Quebec Mercury.*

ACCIDENT IN ESQUEWING.—A most distressing accident occurred lately in this quarter from a threshing machine. The machine was employed on the premises of Mr. John Scott, 4th concession of Esqueving, whose son, a boy of about fourteen years of

age, while sporting about, got entangled with the horse power. One of his legs was so terribly crushed that amputation below the knee was necessary. The operation was performed by Dr. Cohen, of the Township of Tratalgar. Accidents of a similar kind which are from time to time taking place, ought to lead those who have charge of such machines to exercise uncommon care, and should also impress parents with the necessity of preventing children from sporting near them.—*Examiner.*

Monies Received on Account of

Advocate.—W. Skelton, Searbro, 1s 31; Alex. Mitchell, Eldon 2s 6d; William Habron; Whitechurch, 3s 1 1/2; J. Christie and Son, Toronto, 2s 6d; J. Howell, Demorestville, 2s 6d; A. Elliot Brockville, 2s 6d; A. Sargent and J. Barnett, Nelsonville, 5s W. Gimmis, Three Rivers, 5s.

MONTREAL PRICES CURRENT.—Oct. 29.

ASHES—Pots. 28s 0d a 28s 1 1/2d	PEASE - per min. 3s 6d a 0s 0d
Pearls 32s 6d a 22s 7 1/2d	BEEF per 200 lbs.—
FLOUR—	Prime Mess (do) 45s 0d a 47s 6d
Canada Superfine (per bbl. 196 lbs.) . . . 00s 0d a 00s 0d	Prime - - (do); 35s 0d a 37s 6d
Do Fine (do, 28s 0d a 28s 6d	PORK per 200 lbs.—
Do Extra (do, 00s 0d a 00s 0d	Mess - - 95s 0d a 97s 6d
Do Middling, 00s 0d a 00s 0d	Prime Mess 75s 0d a 77s 6d
American Superfine (do) 00s 0d a 00s 0d	Prime - - - 62s 6d a 65s 0d
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